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A
S E R M O N

Preached at

Market Harbouro

In the County of

L E I C E S T E R,

On the 17th day of *February*, 1684.

Being the day

On which our Sovereign Lord

J A M E S II.

Was there Proclaimed K I N G, &c.

By *T H O M A S H E Y R I C K E*,

Minister of *Market Harbouro*.

L O N D O N:

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To the Right Honourable

J O H N

Earl of Rutland,

Baron of *Haddon*, Lord *Roos* of
Hamelake, *Trusbut*, and *Belvoyr*,
and Lord Lieutenant of the
County of *Leicester*.

My Lord,

IF we consider what pains
Men will take to be ex-
quisitely wicked, what di-
ligence they will use to
serve the worst Masters in the
worst of Causes; and as if the
way to Hell was not broad and
steep enough, with the sweat

The Epistle Dedicatory.

of their Brows; loss of their Estate, Rest, and Ease, procure to themselves Infamy, Death, and Damnation. It not onely shews us the Malignity and Poyson of their Natures, that can never rest; but is still throwing them sometimes into the Fire, and sometimes into the Water: but it reminds us of that indispensable Obligation and Duty every Vertuous and Loyal Soul lies under, with his utmost Power, Integrity, and Sincerity to serve his God and his King, and purchase Heaven and Happiness. And since there is not the most contemptible Instrument, but by our Enemies is made use of, and hath his task
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The Epistle Dedicatory.

allotted him; some to revile the Government, some to invent, some to spread Rumours and Fears; some to assist with their Heads, some with their Hands, and those with their Purfes; every little wheel helping to move on the ill modelled Fabrick: and since every Loyal Person hath an interest and share in his Prince, every one is concerned in the safety of the Father of his Country; in such times when he is visibly aim'd at by ill-designing Men; I thought I might claim the priviledge of *Cæsus* Son, and cry (God) *save the King!*

And I am the more emboldned to shelter my self
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The Epistle Dedicatory.

under your Lordships Protection, because though my unfitness for so great an Attempt as this might deter me; yet I am assured the design cannot be unacceptable to your Lordship, who have shewed so steady and unbyassed a Loyalty, even in the worst of times; all your Actions having carried that Spirit of Loyalty, Worth, and Grandeur, that as they are the glory of this Age, so they may be a Pattern for succeeding Times.

How needful it is that every one in his several Station should countermine that restless Party, and quench those Fires they incessantly kindle;
Your

The Epistle Dedicatory.

Your Honours Prudence must needs be sensible of, who, not onely are placed in Birth and Authority eminently above, and have a true Prospect of those occurrences which we but darkly apprehend; but having in your own Person set the Tumultuous rage of that Seditious Band; which yet hath given a luster to all your glories, the Rabble having no sense of Vertue, but to hate it; and there being no more a pregnant sign of true worth, and Excellency than their Malice: as Christianity was honour'd by being Persecuted by a Nero. Vouchsafe, Great Sir, to accept this small Testimony of that boundless honour.

The Epistle Dedicatory.

nour and service I have for
your Lordship, and may the
Honesty and Integrity of the
Design Attone for the other
Faults, since it comes from an
heart full of Gratitude for for-
mer Favours, and from him
whose highest Ambition (next
to serving his God and his
King) is to shew how much he
is, My Lord,

Your Lordships most Humble,

and

Most Obliged Servant

THO. HEYRICKE.

Proverbs 21. 1.

The Kings heart is in the hand of the Lord, as the Rivers of Water: he turneth it whithersoever he will.

THere is nothing more unworthy the Prudence of Man, nothing more dangerous to a Prince or a Nation, nothing more unbeseeming a Christian and derogating from the honour of God, than for men to entertain and nourish unreasonable Fears, unaccountable Jealousies, and torment themselves and others with Chimæra's of their own brain, and fires of their own hot heads. Yet is this sin no less common than destructive; it seems to be the complexional sin of the Zealots of our present Age; who have no better way to prove themselves to be *Israelites indeed*, but by inheriting that hereditary disease of the Jews, *murmuring against Moses and against God.*

Sure if Content be the Top and Aim of

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happinefs, and all our Sweat and Toyle, our weary days and wakeful nights are ſpent to procure it; if Riches, Honour and Glory, and all other worldly Goods are therefore deſired, becauſe they are ſuppoſed to be the way to Content; ſo many handmaids to that mighty Queen. And if there be nothing that is a greater canker to Content than Fears and Jealouſies; if there is no miſery equal to living in continual fears, which ſets the mind upon the wildeſt Attempts, and moſt dangerous Projects to rid it ſelf of that intolerable load; if theſe are ſuch mortal enemies to Content, that they can never meet in one ſubject, but bear an irreconcilable hatred one towards another: that man muſt needs be concluded to have forfeited all his Prudence, that will entertain ſuch a neſt of *Hydras* in his breaſt; ſtudiouſly and induſtriouſly cheriſh and nourish them, till they have ſhed that incurable venom into his Soul, which will for ever blaſt all the Comforts and Joys of his life.

Nor doth this evil terminate (as it might have been hoped) in the Authors; for then the ſin would have been but the puniſhment of the ſinner; but it is a contagious Diſeaſe,

a spreading Leprosie ; it seizes on the Neighbourhood, and involves them in the common ruine. It is safer conversing with a man that hath a Plague-sore on him, than with one that is thus infected. The one is said to have a burning desire that every one should catch the contagion ; and this shews his, by his unwearied diligence to infuse his venome into others, which if he cannot or dare not by discourse vent that Adders poyson that is under his lips, he hath yet a way of conveying it by signs, by down looks, dejected countenance, broken and interrupted sighs, shaking of the head, or holding up the hand, and other such mischievous gesticulations ; so that like the *Basiliske*, he can kill with the very sight.

It hath not seldom been found, that by fears and jealousies artificially raised, and fomented by ill-designing men, people have been frightened out of their Wits and their Loyalty: For, when the thoughts are once set on the wing, who knows where they will stop? and what bounds can be set them? especially, in an object of fear infus'd into weak, credulous, and cowardly spirits ; then what Magnifying-glasses do they look
 B 2 through !

through! every mole-hill becomes a mountain, and every shadow a formidable monster; till their heads being fill'd with frightful apprehensions, and their hearts with Pannick fears, they dream of nothing but Slavery, Chains, and Death, till like *Orestes* or *Judas*, lash'd with their own furies, they have run upon Death for fear of meeting it, as that Souldier that kill'd himself for fear of the Enemy. How many men have been frighted and shouted into War! as though some invisible Dæmon took delight to hiss us into Quarrels? How many, forced on by their own fears, have wilfully plunged themselves into greater miseries than ever they could have endur'd, had all they themselves dreaded fallen upon them?

Indeed, from seditious talk to seditious acting is but one step, they seem to be brothers of the same womb, one a little more grown than the other: When the heart is once inflam'd with talk, 'tis hard to keep the hand still; so that from unreasonable fears once infused, there is a natural chain of Evils linked one upon another, till it terminates in the bottom of Hell. Fear procures hatred and discontent; that is the assured

sured mother of Murmuring, for fire cannot be hid. Murmuring is naturally the seed of Sedition, as that is Rebellion inchoate, and begun; and Rebellion, as it was the first cause of, so it is the precipitous passage to Hell. So that mischievous fears and jealousies, as they are commonly infused by the Devil, or some wicked men his Agents, so they terminate in Hell, they run but round the circle and meet again.

But, that which ought to be dearest to us, our Christian Religion is dishonoured by these discontents and murmurings, nothing being so contrary to the precepts, intent, and life of Christianity, to the custom of the Primitive times; to Love, the characteristic note of a Christian, *Jo. 13. 35.* and the command of being content in all estates; nothing so derogatory from the Honour of God, as distrust of the Providence of God, and discontent at the dispensations of it.

This is the Land, and ours are the Times, and I need not tell you who are the men, that are most guilty of this Vice: There are a sort of volatile spirits, that can never rest; men that love confusion, and would sure have been good inhabitants of the *Chaos*;
men.

men whose souls are too fierce and active for their bodies, and pent up in too narrow a room, with their incessant motion wear them to nothing. They have the food and look of Envy; they feed on crude and noxious humours in a Commonwealth; and they have the meager looks and snakes of Envy, onely she wears them on her head, and they in their bosomes. They thirst for Innovations and Changes, and grow sick with ease; like some fish that live and delight in the Cataracts and falls of water, and die in still streams: They suck in ill news as the sweetest repast; and relate it and add to it with such visible satisfaction, that no Epicure takes more in his choicest Dainties.

Whether this Sin proceeds from Pride and Conceit, as there is no Rebellion but hath a tincture of that; for every Rebel thinks he is fit to govern; or from disappointed Counsels, for Ambition in the mind, is like Choler in the body, once stop'd turns to poison; or whether from cowardize and fear, as it generally doth. From an ill habit of Body, or an ill turn'd Soul; or whether (which is most likely) they are really possessed; for the Devil, ever since
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he fell, never found any delight in any thing but mischief ; I shall not now pretend to determine. This is sure , they are like spiders that will spin out their bowels to make thin webs that every fly will break through. They are deservedly their own Tormentors, undeservedly the Tormentors of the Nation , and wickedly and profanely the Scandals of Religion. So that, this being so spreading and contagious a Disease, it may seem needful to search what Remedies are most suitable to stop the further growth of it.

The Kings Heart, &c.

These are the words of *Solomon*, to whom God imparted the greatest share of Wisdom that any meer man was possessor of ; and as Proverbs are short sentences, wherein there is much Wisdom lap'd up in few words ; so of all that ever were writ, those of *Solomon*, that was inlightned by the Spirit of God, are most excellent ; and , as if when he wrote this, he had had a Prophetick view of future times, this seems design'd for such an Age as ours, and like a well-drawn Picture, seems to look upon all in the room, and hath a peculiar prospect to our days.

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This Text seems to have reference, both to the Prince and the Subject, and the scope of it is on one hand, to re-mind the Prince of that Moderation, Justice, Clemency, and other Kingly Vertues whereby he should enoble his Reign; since his Actions must needs be peculiarly known to God, in whose hand, even his Heart, his Thoughts, Designs, and Intentions are. On the other hand, it teaches the Subject that Quietness and Peace, that Obedience and Trust they ought to have in their Princes, since not onely by God Princes Reign, but by him they are guided and govern'd, and their heart turn'd whithersoever he pleases.

The Text seems divided into three parts. First, a Proposition laid down, that *the Kings heart is in the hand of the Lord*, (in his power). Secondly, an Illustration of it by a simile, (*as the Rivers of water.*) Thirdly, the Exertion of this Power--- (*he turneth it withersoever, &c.*) Every word hath its Emphasis--- *the Kings heart*--- not onely his Words which are heard, his Actions which are seen, but this Heart, an Abyss that no one can search, a depth no one can fathom; his very thoughts which no ear hears, no eye sees,

fees , nor can any reason or understanding follow the unaccountable wandrings of them; all these are in the hand of God. Prudence or Modesty, or other considerations can set bounds to our words; fear, honour, or interest to our deeds; but who ever yet could set bounds to the thoughts of another, or what invisible and inexplicable fetters must they be, that can bind up the imagination. But such care doth God take of his Viceroyes here on earth, that, not onely their words and thoughts, of which cognizance may be took; but even their heart, their thoughts, (the shop where all actions are forged) even this is in the hand of God; and he models it and turns it which way ever he will. Among the many ways wherein it may be said to be in the hand of God, I shall mention two.

1. By way of direction. God vouchsafeth to Kings a more immediate influx of his Spirit; this was seen in *Saul*, whom when *Samuel* had Anointed King, he told him, *the Spirit of God would come upon him*, 1 Sam. 10. 6. and it was made good, 1 Sam. 11. 6. for when *Saul* heard the tidings of the men of *Jabesh Gilead*, it is said, *the Spirit of God*

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came

came upon him. So when God had cast off Saul from being King, and David was Anointed in his stead, 1 Sam. 16. 13. *the Spirit of God came upon David from that day forward, and an evil Spirit from God upon Saul.* God stamps something great and excellent on the Souls of Princes, above those of common men; he sets his own Seal upon them, allays them nearly to himself, and calls them *Gods*, Psal. 82. 6. And since Angels are supposed to exceed men in knowledge, not so much from the purity of their essence, as from their nearness to God, and being continually in his presence: with what submission ought we to obey the commands and directions of our Princes, who are thus directed by God; and how ought we to forbear censuring their Actions, since our Souls are not elevated enough to know their ends and designs, nor to see upon what center they turn round. They have lofty conceptions that we are not capable of, and the scene of things looks with one face to us that are below, and with another to those above. God gives them singular and extraordinary endowments, that they may go in and out before his people. What common
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mind is able to comprehend the goodness, clemency and tenderness of a good King toward his people. What Tongue is able to express that mercy, so inherent to our Kings, till it hath been almost fatal to them; who can express that pity and compassion a King (a true Father of his Country) hath for an afflicted Nation. *David*, when he saw the Angel that smote the people, cryed out, *Lo I have sinn'd, I have done wickedly, but these sheep what have they done? let thy hand be, I pray thee, against me and against my Fathers house,* 2 Sam. 24. 17. When *Iphigenia* was to be Sacrificed, the Painter drew the Spectators grief with all possible Art; but when he came to her Father, he drew a vaile over his head, it being a grief not to be delineated; in such a manner may the tenderness of a King to an afflicted people be a little shadowed out. God who is all mercy fills them with mercy, who is all wisdom, gives them a liberal portion, and directs them with his own right hand.

2. By way of protection and defence, *the Kings heart is in the hand of the Lord, and who shall tear it thence?* in that hand that hath done so many wonders, that mighty

hand and out-stretched Arm; he that touches him touches the apple of his eye, he hides him under the shadow of his wing. And though providence is interest in all things in earth as well as heaven, in the concerns of a Peasant as well as of a Prince, yet if in any thing it is more careful than other, it is in the preservation of Princes. And surely the miraculous protection both of our late Sovereign of blessed memory, and this our present King, from open force and private Conspiracy, hath sufficiently shewed the finger of God was there. So that the happiness of the King, and the safety of the people is in the same hand, the same arm protects them both.

I know there are too many men, that seem to repine, *that the Kings heart is in the hand of the Lord*; they would have it in their own; they would prescribe rules and methods of Government, and all should move according to the model laid in their own brains. They that were but of yesterday would give Laws to the world, and correct the ancient of days, and they that know not what a day will bring forth, would have the guidance of Providence for future ages, and pre-

prescribe the limits in which it should move.

We have seen the times, when men, whether out of a belief that Providence wanted their helping hand, and the wheels of it could not stir without their assistance; or whether out of a distrust of the wisdom, power, justice, or goodness of God, is hard to determine, had a design to alter the course of Nature and Succession against the Laws of God and Man; and as if God did not know what was best for us, so well as themselves; as if Gods will was not the rule of Justice, but they would call him to the Humane Bar, as once his Vicegerent was served; contrary to Gods revealed will, they attempted such a piece of Injustice, that the fairest Apology that can ever be made for it, is, that they would have done evil that good might come of it. But it is no unusual thing, when men are denyed their requests at the hands of God, because they ask amiss, to seek it by evil means; as *Saul* in his despair went to the Witch of *Endor*, 1. *Sam.* 28. that therefore we may not depend so much upon our selves, and our own wisdom, as that of God, let us consider two things.

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1. The wisdom of God , in whose hand the Kings heart is. That there is an infinite wisdom, that runs through the smallest causes, effects, and circumstances, and that as the Spirit did upon the waters in the Creation, *Gen. 1.* it doth brood upon the mighty frame, and produces all those various occurrences that happen in the world ; will appear to any one, that with a serious judgment doth consider the order of things, either in Heaven Gods Throne, or in Earth his Footstool. 'Tis writ in Heaven in glorious Characters, the Sun, Moon and Stars , and 'tis no less visible in this lower world ; every chive of grass sets it forth. What branch of it is there that we can comprehend , and what small stream of it is there that will not swallow us. Heaven is not so much higher than the earth , as Gods wisdom is above ours, ours is not so much as a dust of the ballance, or a drop to the ocean. That small weak knowledge we have , is conveyed to us by the senses, by species and objects, which being received, are laid up in the brain like impressions of a Seal in wax: from these we discourse, argue, conclude, and after all our labour spent , the deceitfulness both of the ob-

objects and of our senses considered, and that neither any thing here below is capable of giving as true wisdom; nor if it was, were we capable of receiving it.

It appears that after all, our wisdom is but elaborate folly, and all our knowledge but an acquired madness; and there is not one of the lowest rank of Angels, but is as much superiour to us in knowledge, as we are above the vilest Insect. When on the contrary, God knows all things by, and in himself; all things that were, are, or shall be, without deceit, imperfection, confusion, or mixture: nor had this his knowledge any beginning or increase as ours, but was from eternity to eternity, is the cause of all things, and contains all things in it self, comprehends all things by one eternal immutable act of understanding, and that in a moment: what is our weak knowledge if compared to this, got with labour and toyl, by discourse, reading, and other helps; blind and uncertain, transitory and fading, and at best of little use, of lesser extent, and least perfection.

But that which comes nearer to our present purpose, will be the consideration of
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the wisdom of God, in respect of the dispensations of Providence, which produces great and glorious designs, beyond the reach, thought, & imaginations of men, and contrary many times to their designs; not unlike a skilful Architect, when the Scheme of the building being contrived and modelled in his careful thoughts, allots to the workmen their several tasks, without making them acquainted with the grounds and reasons of it. Those men whom God ordains to bring his sacred purposes to pass, at the same time perhaps have designs of their own, and yet unknown to themselves, are the instruments of his holy will. This was visibly seen all along in the life of *Joseph*, each Agent had his design apart: no one trouble that fell upon the neck of the other, but might have been to a natural eye looked on as a signal judgment; yet all of them workt together the most unparallel'd instance of heavenly wisdom; the advancement of *Joseph*, the safety of his Fathers Family, and the bringing them into *Ægypt*, in order to the promised *Canaan*. The *Caldeans* besiege *Jerusalem* and take it, and carry away that miserable Nation captive: the increasing their
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Dominion, and filling themselves with spoil was that which stimulated them on, but God's secret design was to punish that Idolatrous Nation, and to fulfil his purpose so long foretold by his holy Prophets. Let *Vespasian* besiege *Jerusalem*, and reduce to ruinous heaps that City of God, let him triumph in the Conquest of millions of that presuming, stubborn, and senceless people : He, carried on by rage and ambition, undertakes it ; but God had a farther design, and made him his Scourge, to punish that execrable people, to fulfill the Prophecie of our blessed Saviour, *Mat. 24.2.* and to revenge the innocent Bloud of his well-beloved Son on that cursed Nation ; nay, as the highest piece of Wisdom, God can bring even good out of evil, and what is looked upon as the most dreadful judgment, becomes in the end the greatest mercy. *Attila* from the farthest North, brings an inundation of *Goths* into *Italy*, and over runs all Christian Nations ; the holy men, even of those times look'd upon this as an unparellel'd Judgment, but God designed and brought other things to pass ; and whereas they thought all Religion and Learning was buried under

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the ruines of the *Roman* Empire. God made those Barbarians a Scourge to Luxurious *Rome*, then buried in Vice, Sensuality, and Effeminacy, and what was the greatest, his Wisdom ordered those Conquerours to be over come by those they had conquer'd, and to be converted to Christianity.

Men design one thing and God another; they contrive, but God brings to pass; at what time, in what manner, and to what end he himself best pleases. *O the depth of the riches both of the wisdom and knowledge of God, How unsearchable are his judgments, and his ways past finding out; For who hath known the mind of the Lord, or who hath been his counsellor, or who hath first given to him, and it shall be recompenced to him again, for of him, and to him and through him are all things to whom be honour and glory for ever and ever. Rom. 11. 33.* I am apt to believe, the not understanding and weighing this wisdom of Providence, or the impatience of mens spirits, that will not stand still and see the Salvation of God; will not wait the leisure of Providence, but judge and censure it before-hand; hath been the cause of so many errors in judgment, and so

so many worse in practice. For we would have things move as fast as our thoughts, and in that method that best pleaseth us. He that looks carelessly and superficially upon Providence, is like the blind man our Saviour cured, *Mark 8. 24. that saw men as Trees walking.* But the deeper he searches, the more satisfaction he finds, till he sees every thing clearly. And he that with impatience looks upon it, finds things abortive, and his mind is lost in the number of possible events. For take the actions of Providence separately, and they seem irregular, disorderly, and confused; like Tapestry in broken pieces; but put the parts together, and they will shew their beauty, and discover their genuine and surprizing symmetry. We know not now what blessings lye in the womb of Providence for us; why should we anticipate our misery by our fears, and torment our selves before the time, for those things that may never come. For we are as oft deceived in our fears, as we are in our hopes. 'Tis sure, our Prudence as well as our duty to settle our minds upon God, to leave all to his infinite wisdom, who will order all things for our good, much better than we could our selves.

The next thing which more peculiarly belongs to the Text, is the power of God, signifying his power, which we render his hand. This is sure, what ever the infinite wisdom of God orders, the infinite power of God brings to pass; which is so great, that it cannot be restrained to, or censured by our weak imaginations: nor must we think that that is impossible with God, which to our weak capacities seem so. For if there be many actions of men, of which beasts are supposed to have no knowledge, nor can comprehend the manner how, or the reason why they were acted; why should we expect to know the extent of Gods power, since there is an infinitely greater distance between the God of Heaven, and the wisest of the sons of men, than there is between the best of men and the vilest Creature. So that were we in greater slavery than the Jews under the Brick-kills of *Ægypt*, in greater straights than they at the *Red-Sea*, when the Mountains hemmed them in on both sides, the Sea was before, and their enemies behind: did all humane helps fail, and we were left a secure bait for destruction. Yet the same God that parted the *Red-Sea*, could make a passage

passage for our escape , and bring us out by wondrous means beyond our hopes. For his arm is not shortned, but his hand is stretch'd out still. And we have reason to believe so , when we consider that nothing is done but by this infinite power, and nothing can be acted against it. The highest Angels stand upon the brink of nothing; and did God leave them to themselves but one moment , they would fall into that gulph from whence of themselves they could never get out: for, as their passage from Nothing to Being was by an infinite power creating, so their Fall from Being to Nothing again, would necessarily follow, without an infinite power preserving. Nay, not all the power of Angels, wit of Men, and industry of all Creatures joyned together, could preserve a worm one moment without an influx of Being from God : they would be as unable to preserve it , as to create one anew. The *Nodus perpetuitatis* , as it is called by Plato, is in the hands of God. But as this power of God is the cause of all things, and acts in all things , so nothing can act against it, all our endeavours are as vain , as that mans would be that strove to stop a ship

ship under sail , by setting his shoulders to the side. *Pharaoh* may harden his heart and not let the people of *Israel* go ; but they shall at last be brought out by an high hand. *Josephs* Brethren may think, by their selling him to the *Ishmaelites*, they had eluded the succession of his Prophetical Dreams , but that way they took for his ruine , shall be turned to his advancement. So that as this power of God administers matter of comfort, since all things are acted by it, and nothing but by its permission ; so it shows the desperation of those men that will fight against God , and strike at him through his King on earth, as Witches kill by Effigie.

We have thus seen, *that the heart of our King is in the hand of God*, and there let us leave it, as in a sacred Treasure-house, and come to the next particular , the simile by which it is illustrated.

As the rivers of water, some take it thus, that God rules the heart of Kings as he doth the Rivers of waters ; and we are assured, *that God hath set them their bounds , which they shall not pass, nor turn again to cover the earth*, Psal. 104. 9

And that merciless and restless Element the
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Sea, hath its limits , *hitherto shalt thou come and no farther, and here shall thy proud waves be stoped, Job 38. 11.* Nothing is more rapid and furious than water , and nothing more head-strong than the thoughts of men; both of them are deaf to reason and intreaty, and both of them scorn a curb or bridle. What will not water overflow? and what will not our thoughts bear down? so that since the Element of water is supposed by Philosophers to be higher than the Earth, the finger of God is seen in setting its bounds that it doth not overflow it : and the same wonder is shown in our thoughts , which though they continually tower above, yet God hath bridled them so, that they do not drown the little world of Man. Both water and thoughts are things extreamly fluid, and require a solid body to contain them, and God hath took care of them both. So that in this sence , *the Kings heart is in the hand of the Lord, he hath set it bounds and limits, he fills it with the dew of heaven , and with water of life from himself , who is the fountain ; and orders that he should refresh the thirsty parts of the earth, and cheer and make glad the weary ,* as the Psalmist in
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the 104. 10. expresse, *he sendeth the springs into the valleys, which run among the hills, they give drink to every beast of the field, and the wild asses quench their thirst, by them shall the fowles of the air have their habitation which sing among the branches.* Our King under God is the dispenser of happiness, our happiness is bound up in him. God only hath made this difference, God is the fountain, and the King the stream.

Others, with more reason, suppose this simile to be took from skilful Husbandmen, which in those dry Southern Countries where water was precious, used to draw Rivers and Streams from their wonted passages, by artificial Channels & Cuts into thirsty grounds, refreshing, cherishing, and making them fruitful. The experience that not onely small, but mighty Rivers can thus be drawn to leave their former Bed, to seek a new one; *Babylon*, once the glory of the world, dearly bought; which being by its situation upon the *Euphrates*, one of the chief Rivers of the world, impregnable, yet saw by several Cuts and new Rivers made by the *Medes* and *Persians*, her streams drawn away, and the enemy enter her by the Rivers dry and for-

forfaken Channel. So that God can draw away the heart of a King from its natural Channel to do good, turn the ſtream of his thoughts, againſt even his will, deſign, and intent, to nourish and cheriſh that which of its own bent, and naturally, it would never have done.

And ſince water, which is a fluid body, and naturally by its own weight tends to the center, yet by the help of Art, can contrary to its own Nature, be made to aſcend, and be carried to high and far diſtant places : ſo can mans heart, which naturally tends to evil, crawles on the ground, and like the Serpent licks the duſt, be made by God to fly up to heaven and take it by force. So that could we ſuppoſe, that the heart of a King was naturally cruel, unjuſt, and tyrannical, (which God be praiſed we of all Nations have no reaſon to do) yet we are aſſured, it is in the hand of God, he can turn it contrary to its nature, make it aſcend, fill it with all heavenly vertues, and in one moment make as great a change, as there was between *Saul* the Perſecutor, and *Paul* the Preacher. So that were all our fears juſt, which wicked and unreaſonable men

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suggest , which those private and hidden Traytors intimate ; yet what reason have we to despond, while we have a God of infinite wisdom, power, and mercy to depend upon.

But blessed be God, we have all the assurances that an indulgent Prince can give his Subjects, that neither our Religion, nor our Liberties shall be violated ; never so undeserving a Nation had such a prospect of unmerited blessings. We have another Phenix sprung out of the ashes of the former ; a Prince that hath lived by continued and successive wonders of Providence , by Land and by Sea, at home and abroad : his life and heart was in the hand of God, and neither *the rage of the waves*, nor the madness of the people could tear him thence. A Prince that hath been thus the care of Providence, is sure in infinite wisdom reserved for great Actions and glorious times. What may not we hope for from the Son of a Martyr ?

This brings me to the last particular, *God turns it*, &c. This is the wheel of Providence , upon which all our thoughts turn round ; we would fain look into futurity, but

but it is a book that no one can open, and it is lock'd up among the Secrets of the Almighty. We would know the events of time to come, but it is a boundless Ocean, an unfathomable Abyſſe, where all our Reason is ship-wrack'd and ſunk. To ſatisfie therefore our thoughts, that they may not run upon needleſſe curioſities, I ſhall undertake to ſhew how God will deal with us. And to that end, lay down two Propoſitions, from which any one may gather the conſequence. And ſince the ſtreſſe ſeems to lye upon the word (will) *he turneth it whether ſoever he will.* The firſt ſhall be; That God always wills us good. Secondly, nothing hinders him from doing good but ſin.

God is eternally, eſſentially good, the author of all good, and all the ſtreams of goodneſſe that water the world owe their original to him. And as he is good, and fills all things living with plenteouſneſſe, ſo he always wills good to us; *not the death of a ſinner, but that he ſhould turn and live.* He uſes all Methods and Topicks of perſwaſion to invite us to, and for our good, and when we reſuſe, his holy Spirit goes ſad away. We ſee it in every object, feel it in every bleſ-

sing, and speak it in every breath we draw.

Nor is there any thing that stops the current of his goodness but our sins, they are the clouds that hinder this Sun from arising upon us with healing in his wings. Sin is that which is enmity toward God, and which he cannot see with allowance. The dreadful effects of sin were early seen in the Creation; no sooner was sin acted, but a curse followed, as naturally as the effect doth the cause; a dreadful and contagious curse fell not only upon the actors, but on the whole creation; which hath continued in an un-interrupted line to our days, which no changes could alter, nor no time devour. And that misery is now our portion, that in sorrow we must eat our bread, we owe it still to that fatal cause. That one breach of the Law was such a sea breach, that it let in an ocean of miseries, which not all our labour ever since could get out.

So that God never punishes till we have sin'd, and then unwillingly too, and not till he hath used all ways to reduce us. Judgments are wrested out of his hand by our importunate and loud crying sins. So that as men cheerfully and readily go about that
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to which their nature inclines them ; but with reluctancy and ill will to that which is against their temper ; so God who is goodness , and whose mercy is over all his works, shows down blessings with a liberal hand, but dispenses Judgments sparingly, with grief and sorrow, & washes even the wounds he makes, as Christ did at *Jerusalem* with his tears.

So that would he know how God will deal with us, there is no need of having recourse to the hidden book of the Stars with Astrologers, or to deceitful prophecies, with the inquisitive and credulous, or to *Endor* with *Saul* ; the way is short, and the labour small ; let us search our own Consciences, that is an unerring book, and all the lines are written in truth ; 'tis the only book of fate we need , 'tis without deceit or fraud, and will plainly tell us what we merit ; 'tis like the righteous man bold as a Lion , it knows not bribes, and it fears not threatnings, it will speak, and it will be heard in the greatest hurry of business or delights. Would we know how God will deal with the Nation ? 'tis not hard to determine. View the crying sins and iniquities, the scarlet and crimson sins that have overspread the face of it ; and what do these merit at the hand of a just God without

out repentance ; a sinful Nation never wanted misery : no sooner did the *Jews* run after other Gods, but they were sold into the hand of the heathen, and they that hated them were Lords over them ; and no sooner doth a Nation repent and turn to God , but he prevents them with blessings.

These things being so, surely those men that are so inquisitive into future times, and fill their own, and others heads with fears, discontents and murmurings ; that revile the Government, and like flies stick upon fore places and pass by the sound : it would be well, if these men would but examine their own breasts, and know whether their own sins have not given an helping hand to those miseries they bear ; and since no evil is alleviated, but rather doubled by fearful and feeble expectations of it ; and the true way is to use those means which are conducive either to overcome or bear it ; and since repentance is the only way to prevent Judgments, it would sure better become them to begin the Reformation at home ; & if they must be inquisitive, let it be in their own breasts : if they must be censorious, let it be on their own actions ; and if custom or nature leads them to revile, let it be their own sinful lives. They would find
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matter enough in themselves, no doubt, for their busie restless thoughts, their mischievous surmizes, and their fester'd spleenes to work upon.

And since this is an age, wherein every one pretends to be a Politician, and meddles with the Secrets of Government; and thinks it his birth-right to censure those at the Helm, it would be well, if these men would learn to govern themselves; and yet that most beautiful and glorious victory; if they must be Politicians, let them study the insinuations, deceits, treacheries, seditions, and rebellions of their own lusts; the arts they make use of, the specious pretences they carry, and the secret ambushes they continually lay for them. Let them search out the weapons, policy, machinations, and engines of their great enemy the devil, and study how to countermine him. And if their ambitious spirits must be great, let their Kingdom be within; every one hath an Empire in his own mind, let them be absolute there. There they may lay their Kingdom as wide as they will, without inroaching upon anothers right; make Laws without infringing others liberty, and command and dictate without intruding into anothers office. But why should he who is a coward at home, think to be valiant abroad, he that
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that hath lost his own liberty, think it his right to enslave others, and he that is submissive and cringing at home to a sordid vice, think it is his Province to be Lordly and Imperious over others. 'Tis sure a piece of extravagant kindness to have business wait him at home, and to be busie abroad. 'Tis sure a sign of incorrigible folly to leave his own house on fire, that calls for his help, and run about to instruct others how they may regulate their Families.

Let us therefore all of us keep our thoughts at home, turn our eyes into our own bosomes, and spend all the rancor and malice of our hearts upon sin, which is Gods and our Enemy. And since our sins took away from us our Martyred Sovereign *Charles the First*, and God in Judgment to this Land punished sin with sin, in that unnatural and horrid Murther, since it hath took from us the Mirror of Princes, a King of Mercy and Clemency, *CHARLES the Second*, let us by our Repentance stop future Judgments, and beg of God that he would so turn the heart of our present Sovereign, that it may not be turned from us; but that Kings may be nursing Fathers, and Queens nursing Mothers to the Church. And that neither our neglect, coldness, or hypocrisie in Religion, nor any other cause may provoke God to take away our Candlestick from us; but that we may be happy in our Prince, and our Prince in us; and that we may be a Nation whom God may take delight to do good to.

F I N I S.